The LIBRARY *of* CONGRESS
Information Bulletin

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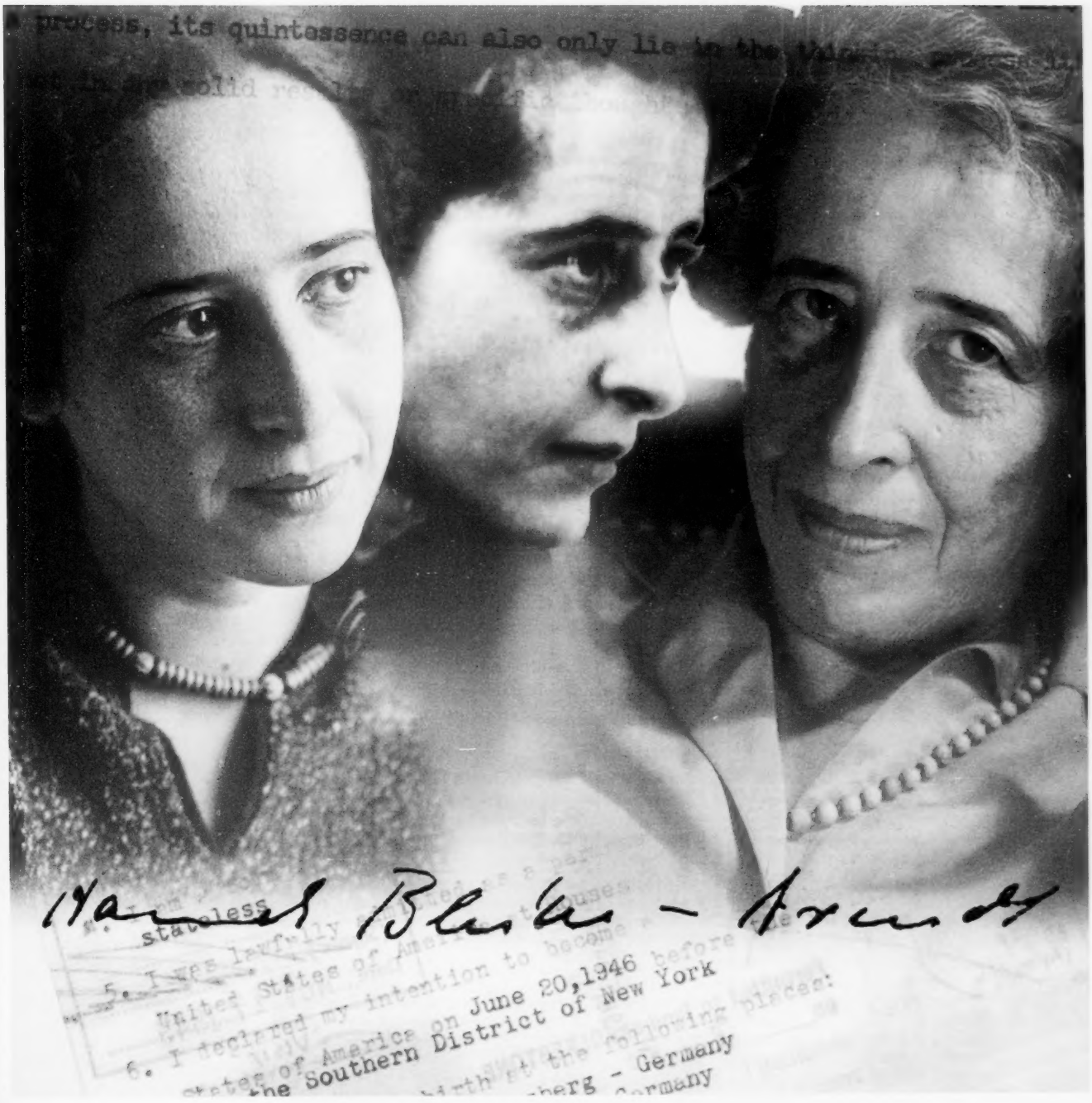
process, its quintessence can also only lie in the
stateless
5. I was lawfully
6. I declared my intention to become a
United States of America on June 20,1946 before
the Southern District of New York
- Germany

Hannah Arendt Papers Online

The LIBRARY *of* CONGRESS
Information Bulletin

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JAMES H. BILLINGTON
Librarian of Congress

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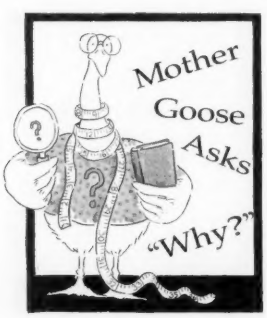

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On the Cover: Historian and philosopher Hannah Arendt was among the most prominent political theorists of her generation. *Photo illustration by Andrea Dillon, National Digital Library Program.*

Cover Story: The Hannah Arendt papers, located in the Library's Manuscript Division, are one of the principal sources for the study of modern intellectual life. Selections have been made available online. 60

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The *Library of Congress Information Bulletin* (ISSN 0041-7904) is issued 11 times a year by the Public Affairs Office of the Library of Congress and distributed free of charge to publicly supported libraries and research institutions, academic libraries, learned societies and allied organizations in the United States. It is also available on the World Wide Web at www.loc.gov/today.

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GUY LAMOLINARA, Editor
JOHN H. SAYERS, Designer
AUDREY FISCHER, Assignment Editor

Digital Reference Project Advances

Library and OCLC to Develop Prototype

The Library and the Online Computer Library Center (OCLC) of Dublin, Ohio, have agreed to develop a prototype for a new reference service based on the Collaborative Digital Reference Service (CDRS) pilot, which the Library and 16 participating libraries began early last year.

Now in its third phase, the pilot project has expanded to include more than 60 libraries and other institutions internationally.

The goal of the Collaborative Digital Reference Service is to provide professional reference service to researchers anytime anywhere, through an international digital network of libraries and related institutions.

The collaborative service will have these advantages:

- It will provide a reliable and authoritative knowledge navigation service to a broad spectrum of users any place in the world with an Internet connection.
- Skilled reference librarians will hunt for answers in a large, searchable archives of authoritative information provided by CDRS institutions, find authoritative information from Web sources or forward questions that can be best answered by the expert staffs and specialized collections of CDRS institutions from around the world.
- The project will increase visibility and support for libraries everywhere.

Available to users even when libraries are closed, the Collaborative Digital Reference Service will serve as a question "clearing house," providing information from electronic sources at hand or referring questions to an appropriate CDRS institution. A library stumped by a user's questions may turn to CDRS reference specialists for help.

The Library of Congress will guide overall development of the service and continue to design key elements of the collaborative digital reference effort begun under the leadership of Diane Nester Kresh, director for public service collections. Through this collaborative effort, the Library is setting the standards for providing electronic information and reference services.

According to the cooperative agreement that the Library and OCLC signed, OCLC will provide technical support and help develop the CDRS pilot by building and maintaining a database of profiles of participating CDRS institutions and a question-and-answer database that will enable CDRS participants to catalog answers and store them in a searchable file. OCLC will also provide administrative support for CDRS, including marketing, registration, training and user support.

"By linking libraries for reference services, the CDRS would combine the power of local collections and staff strengths with the diversity and availability of libraries and librarians everywhere, 24 hours a day, seven days a week."

Diane Nester Kresh
Director for Public Service Collections

Together, the two organizations will promote CDRS in the library and research communities and will continue to identify ways in which technology, coupled with the subject strengths and navigation skills of librarians, can serve the needs of all information seekers.

The Library and OCLC co-sponsored a symposium on "Building the Virtual Reference Desk in a 24/7 World" at the Library on Jan. 12, which was attended by more than 600 librarians attending the American Library Association's midwinter conference in Washington. Symposium speakers described their experiences with virtual reference services in academic and public libraries in the United States.

Ms. Kresh provided an overview of the Collaborative Digital Reference Service during the symposium. "By linking libraries for reference services," she said, "the CDRS would combine the power of local collections and staff strengths with the diversity and availability of libraries and librarians everywhere, 24 hours a day, seven days a week. There would always be a librarian available to provide to users located anywhere the interchange and experience of trained assistance in providing access to collections and resources both analog and digital."

Chip Nilges, director of new product planning at OCLC, informed the audience that OCLC was exploring several possible roles in the cooperative reference services environment that could include supporting emerging networks, delivering a low-cost alternative for local use, and supporting cooperative efforts to deliver reference services through the Internet. In his concluding remarks, Frank Hermes, vice president for planning and marketing at OCLC, said that "cooperative reference services is central to the OCLC strategy, and it is also central to the future of libraries and librarianship."

Both the library and the popular press have been watching this story with a great deal of interest. In addition to an Associated Press article and a feature in *Wired* magazine that appeared last fall, the February issue of *Library Journal* featured Ms. Kresh on its cover and carried an extensive story on this project and related e-reference programs. ◆

New Stories in 'America's Library'

Award-Winning Site Registers More than 75 Million Hits

New stories have been added to the "Amazing Americans" and "Explore the States" sections of the America's Library Web site for kids and families, available at **www.americaslibrary.gov**. In just nine months, from its debut on April 24, 2000, until Jan. 31, 2001, the site has registered more than 75 million hits.

Amelia Earhart

The site has also received numerous awards: the National Association of Government Communicators' Blue Pencil Award for Best Web Pages for 2000; 2001 Notable Children's Web Sites, from the American Library Association; Best 'Hot Sites' of 2000, from *USA Today; Forbes* magazine and Forbes.com's "Best of the Web"; the "Standard of Excellence Award" in the Web 2000 Awards from the Web Marketing Association; the "2000 New Media Invision Bronze Award for Best Education Site for Kids"; and the "Gold Mercury Award" in MERCOM's Mercury Awards Competition.

Mark Twain

This new Web site, which was designed to present history in a fun and interesting way using photographs, sounds, short films and other visual elements, has recently added 14 new "Amazing Americans," including Amelia Earhart, W.E.B. Du Bois, Pocahontas, King Kamehameha, Cesar Chavez, Frank Lloyd Wright and Mark Twain. There are three stories for each new Amazing American and interactive "teasers" that draw users to the new stories about such topics as Earhart's flying exploits, Du Bois's quest for equal rights for all Americans, Kamehameha's success in uniting all the islands of Hawaii, Wright's lasting impact on modern architecture and Twain's great American novel.

Pocahontas

In the "Explore the States" section, an interesting story about each state and the District of Columbia is now available. Do you want to know where and how the ice cream cone was invented? Or how coal power fueled the industrial revolution? Or who was the first Spanish explorer to visit the Grand Canyon? The answers are in "Explore the States."

America's Library is a project of the Public Affairs Office and the National Digital Library Program of the Library of Congress. It marks the first time in its history that the Library of Congress has created a public service advertising campaign in partnership with the Ad Council to promote a service. This campaign—"There Is a Better Way to Have Fun with History ... Log On. Play Around. Learn Something"—was created through the Ad Council, with creative services donated by DDB Worldwide in Chicago. The spots can be heard on radio and seen on television and the Internet.

The Ad Council is a private, nonprofit organization that has been the leading producer of public service communications programs in the United States since 1942. The council supports campaigns that benefit children, families and communities. The communications programs are national in scope and have generated strong, measurable results. Ad Council campaigns, such as "Friends Don't Let Friends Drive Drunk," "Take a Bite Out of Crime," and "A Mind Is a Terrible Thing to Waste," have helped to save lives and resources, to educate the public about issues and concerns of the day and to make America a healthier country in which to live. In 1998, Ad Council campaigns received more than $1 billion in donated media time and space.

Cesar Chavez

DDB Chicago is the largest of the DDB agencies worldwide, with more than 750 employees and 1999 billings of $1.2 billion. The agency works for a strong roster of blue-chip clients such as Anheuser-Busch, Energizer, FTD, General Mills, Lands' End, McDonald's, Sara Lee, State Farm and US West Communications.

"America's Library" was designed by 415 Productions Inc. of San Francisco. 415 Inc. is a full-service Web development firm providing custom online solutions that combine integrated strategy, cutting-edge technology, creative design and innovative user experiences. From Fortune 500 enterprises to internationally recognized arts organizations and upstart dot-coms, 415's clients include Macromedia, McGraw-Hill, Hewlett-Packard, Credit Suisse, 3Com, Fairmont Hotels, Intel, Hasbro, Lego and Providian Financial.

W.E.B. Du Bois

The content of the Web site has been reviewed by historians in the Library of Congress as well as by Distinguished University Professor of American history James B. Gilbert at the University of Maryland. ◆

'Open Society' Fellows Visit NLS

National Library Service to Host Eastern Europeans

The National Library Service for the Blind and Physically Handicapped (NLS) will welcome six important visitors from Russia and Eastern Europe as part of the Network Library Program of the Open Society Institute in Budapest, Hungary, in April.

The six have been selected to participate in the Visiting Fellows Program, initiated by Dr. Billington in 1992 in cooperation with the philanthropist George Soros and the Soros Foundation. The six librarians will work at NLS.

The foundation sponsors programs dedicated to strengthening fledgling democracies in Eastern Europe and the newly independent states of the former Soviet Union, through the Open Society Institute. The Library of Congress is a valuable partner in this effort because of its dedication to the free flow of information among all American citizens—a goal that program participants are working toward in their home countries.

The eighth group of visiting fellows was assembled through a lengthy, detailed screening process. Librarians and information specialists were encouraged to apply to overseas offices of the Open Society Institute. Applications for the 2001 program were received from Bulgaria, the Czech Republic, Georgia, Latvia, Lithuania, Russia, the Slovak Republic and Slovenia. After English-language tests and interviews, reviewers forwarded 22 applications to the Library of Congress and NLS for final selection. Applications this year were screened in particular for interest and experience in library service for blind individuals and for the determination and ability to share new insights in this field with others.

Members of the NLS committee for this project are Linda Redmond, head of the Reference Section, chair; Vivian Crump, assistant to the chief in the Materials Development Division, logistics coordinator; Judith Dixon, consumer relations officer; Steven Prine, head of the Network Services Section; Carolyn Sung, chief of the Network Division; and Frank Kurt Cylke, director of NLS. Besides handling the selection process, committee members are responsible for program planning and monitoring activities.

Busy Schedule and Daunting Itinerary

The eight-week program will begin with an introduction to NLS and agencies that serve blind and physically handicapped individuals in the Washington area, as well as to the Library of Congress. The visitors will gain firsthand experience in NLS operations, and they will participate in a workshop given by a faculty consultant who specializes in library services to blind and handicapped readers. A four-week work assignment at NLS will include time dedicated to training and expanding Internet access for library applications.

Six librarians with experience in service to blind individuals will participate in this program, which strengthens fledgling democracies in Eastern Europe and the independent states of the former Soviet Union.

In May, the contingent will travel to four other cities—Baltimore; Princeton, N.J.; New York City; and Watertown, Mass. These cities were chosen in part because of the dynamic organizations in the field of information services for blind or handicapped citizens in each locale. For example, the group will visit the National Federation of the Blind in Baltimore, a consumer organization; Recording for the Blind and Dyslexic, a private-sector recording group, in Princeton; and the American Foundation for the Blind, an advocacy group and recording contractor for NLS, in New York City. In Watertown the Perkins School for the Blind will welcome the visitors with a tour of its library and facilities. The group will visit regional libraries in three of the four areas. During the final days of the program, the group will return to the Library of Congress to review their experiences and to consider ways to incorporate them into library service management at home.

Diverse Backgrounds and Interests

The 2001 Soros Foundation-Library of Congress visiting fellows are:

- Nana Merabi Alexidze, program coordinator at the Disabled Persons and Veterans Assistance and Employment Union in Tbilisi, Georgia. This nongovernmental organization was founded in 1995 to enable blind and disabled individuals to assess and improve their job skills. The Union also helps its members find appropriate jobs and has established several small manufacturing plants that employ Union members.
- Galina Sergeevna Elfimova, head of the Foreign Literature Section at the Russian State Library for the Blind in Moscow. This is the country's largest library for visually impaired readers, the center of a network of 72 specialized libraries for the blind. The Moscow library's collections of more than 1 million items serves more than 15,000 print-handicapped visitors each year, with braille, recorded and large-print volumes. The library also has a recording studio for the production of talking books.
- Alexander Mikhaylovich Kungurov, librarian-in-chief at the Sverdlovsk Regional Library for the Blind in Yekaterinburg—the third largest library for the blind in Russia (after those in Moscow and St. Petersburg). The library serves nearly 5,000 patrons who have visual impairments or other disabilities. Its collections contain more than 55,000 audio recordings and 26,000 other items. Current programs emphasize expanding the library's outreach to local libraries and broadening the use of computers and electronic texts to

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Still Fighting for Equality

Rep. Johnson Offers African American History Keynote

BY CHERYL MCCULLERS

"Who would have thought we would still be marching about voting rights in the year 2001?"

So asked Rep. Eddie Bernice Johnson (D-Texas) during her delivery of the keynote address for the Library's African American History Month program on Feb. 13. This year's theme was "Creating and Defining the African American Community."

Voting rights is one of the many issues of concern to this fifth-term congresswoman, particularly in the aftermath of the recent presidential election. Recalling the prophetic words of Martin Luther King Jr., Rep. Johnson said, "It is important to vote because one day that vote will determine who will lead our nation."

In addition to representing her Texas constituents, Rep. Johnson also serves as head of the 37-member Congressional Black Caucus for the 107th Congress.

"Every black American looks to us for leadership," she said. "But the Congressional Black Caucus's agenda goes beyond the black agenda and opens doors for all people." She lists workers' rights, the minimum wage, affirmative action and access to education as some of the issues affecting many segments of the population. "There's not a single thing that we do in Congress that's only for black Americans," she said.

Rep. Johnson's concerns for the community began early in her childhood. The second child of four, Eddie Bernice Johnson grew up in a close-knit neighborhood in Waco, Texas, on a block where people from all walks of life—from maintenance men to college professors—resided and looked out for one another. "We were disciplined by everyone in the neighborhood," she recalled. Her parents, who worked to register voters and raise money for the poll tax (a tax imposed to keep segments of the population from voting), were her "political, cultural and spiritual role models." From her father, she learned debating skills. From her mother, she developed a quiet strength. Both have served her well in her political life.

Rep. Eddie Bernice Johnson

With her parents' strong work ethic and no-nonsense rules firmly ingrained in her, she enrolled at St. Mary's College at the University of Notre Dame at the early age of 16 and completed her degree in three years. Of her accelerated pace in college, she explained, "There were two of us in college at the same time. My parents simply told me to put my mind to it and finish and that's what I did."

Upon completing a degree in nursing, she returned to Texas, where she began working at the Dallas Veterans Hospital. Now earning a paycheck, she stopped at a booth where a woman was collecting poll taxes. She was promptly given "a lecture on the importance of voting" and asked to make a list of potential voters, regardless of their ability to pay the tax. Although not old enough to vote herself, Eddie Bernice did that and more. In addition to registering voters, she worked on public health issues throughout Dallas.

She then turned her attention to her place of employment. Recognizing the importance of job opportunity and job security, she organized the first union at the hospital. "I did my homework first. I memorized every personnel rule and regulation that related to opportunity and nonopportunity at the Veterans Hospital."

Volunteering by day and working at night, she was exposed to the racial bigotry prevalent in Dallas. To help promote racial equality and understanding, she formed coalitions among organizations such as the National Council of Jewish Women and the National Council of Negro Women. To change the attitudes and practices of the segregated city, she organized a group of "50 Sensitive Black Women." The group's sole purpose was to integrate downtown Dallas. Of this challenge Rep. Johnson said, "It taught me that unity can make a difference. We bought cameras and took pictures for the newspapers of people that patronized stores we were boycotting. Eventually stores closed."

With the experience gained from community organizing, Rep. Johnson soon became a political powerhouse in Dallas. First elected to the Texas House of Representatives in 1972, she quickly made a name for herself as an advocate for workers, children and families. In 1977 President Jimmy Carter appointed her regional director of the Department of Health, Education and Welfare. In 1986 she was elected state senator, becoming the first African American woman from the Dallas area to be elected to this office since Reconstruction. In 1992 she was elected to the U.S. House of Representatives.

The discrimination she encountered as a young volunteer worker and state senator still drive Rep. Johnson in her crusade to fight injustice today. Incensed by racial slurs from the state comptroller, Rep. Johnson forced his removal and was instrumental in recruiting Robert Bullock for the position. Bullock went on to become lieutenant governor in Texas under then governor George Bush.

"I've never been able to understand why I'm despised because of my skin color. What is the fear? Isn't it silly that this nation has come along without having the benefit of the brain power that all of us could bring to the table? Our diversity makes us a nation of nations. That is our beauty and that is our power."

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Minorities in Muslim Societies

Library Hosts Fifth Globalization Symposium

BY MARY-JANE DEEB

On Jan. 30, the Library's African and Middle Eastern Division and the Office of Scholarly Programs co-sponsored a conference on "Globalization and Minorities in Muslim Societies." The conference was the last in a five-part series of international symposia on globalization in Muslim societies, made possible by a grant from the Rockefeller Foundation.

An Chi H. Dianu

Dunstan Wai, Magda Gohar-Chrobog and the author during the last of the Library's five-part series on globalization in Muslim societies

Carolyn Brown, assistant librarian for Library Services and acting director of Area Studies, welcomed the more than 80 guests and Library staff members during her opening remarks.

The first panel, chaired by this writer, focused on "Minorities: Trends and Regional Patterns." Majid Fakhry, professor emeritus of Islamic philosophy at the American University in Beirut, addressed the issue of minorities in the pre-Islamic and Islamic civilizations that dominated the Middle East. While the concept of the "other" existed in the Greek, Roman and Phoenician civilizations, it was based primarily on the national or ethnic identities of minorities that lived within the respective empires. With the advent of Islam, national and ethnic boundaries disappeared, and the "other" became the religious other: the Muslim as distinct by faith from the non-Muslim. Among non-Muslims, the "People of the Book," i.e. Christians and Jews, became "protected" minorities, who in the Ottoman empire operated within a system that allowed them autonomy in all matters related to personal status. Mr. Fakhry maintained that this status still exists today in many countries of the Middle East where Christians and Jews are minorities.

Dunstan Wai, a senior adviser to the vice president of the World Bank, described the impact of globalization on ethnic, racial and religious minorities in Eastern Africa. He argued that globalization affected them differently: While some thrived, like the Asian minorities in Kenya and Tanzania because of their traditionally important role in business and trade, others did not. In the particular case of the southern Sudanese, for example, globalization made it possible for the state to increase its control and means of repression over its ethnic and religious minorities. On the other hand, exposure of the mistreatment of minorities through the worldwide media has led to global assistance for these minorities.

Magda Gohar-Chrobog, a public policy scholar at the Woodrow Wilson International Center for Scholars, addressed the issue of religious diversity in Middle Eastern societies and focused on the problem of the Coptic minority in Egypt. Ms. Gohar-Chrobog maintained that Islamic fundamentalism has eroded the status of Copts in Egypt, and whereas they played a very important role in government and politics in the first half of the 20th century, their role has been severely curtailed by the government today under Islamic pressure. She said she hoped that with globalization and the economic and technological advances made in Egypt, there would be a greater liberalization and democratization of the political system and that all citizens, irrespective of their religious affiliation, would become equal under the law.

The second panel, chaired by Prosser Gifford, director of the Office of Scholarly Programs, began with a presentation by Suheil Bushrúi, Bahái chair for World Peace at the University of Maryland, on globalization and the Bahái community. He maintained that the founder of the Bahái faith believed in "the creation of a truly global society and ... emphasized the necessity of creating a universal global consciousness, a new spiritual awareness and a new responsibility." For Baháis, Mr. Bushrúi said, a future global system would include such global institutions as "a democratically elected world parliament," an international judiciary, an international police force, a worldwide communications system and many other features that would ensure that such a system would be a just one and benefit the whole of humanity.

The next speaker was Claire Mouradian, a research professor at the National Center for Scientific Research in Paris, who discussed the conflict between Armenia and Azerbaijan. Although the conflict is often described in ethnic and religious terms, Ms. Mouradian argued, it is the result of the breakup of the Soviet "empire," whereby new and old nations emerged from "colonial" rule. She maintained that Russia also was interested in perpetuating the conflict to maintain its control over a "geo-strategically" important region of the world.

The final speaker was Edmund Ghareeb, a specialist on Kurds, who teaches at American University in Washington, D.C. He provided an overview of the problem for Kurds in Turkey, Iraq and Iran, noting that they are one of the largest minorities in the Middle East without a national homeland. Although more than 90 percent of the Kurds are Muslim, they are ethnically and linguistically distinct from Turks, Arabs and Persians. Mr. Ghareeb told how the Kurds have not been integrated into the social and political fabric in any of these countries, and they have suffered for it. He said he hoped that with globalization and the new economic and political opportunities available in the region, some solution to the Kurdish problem would be found. ◆

Mary-Jane Deeb is the Arab world area specialist in the African and Middle Eastern Division.

The World of Hannah Arendt

Selection of Papers of Political Philosopher Now Online

*The papers of the author, educator and philosopher Hannah Arendt (1906-1975) are one of the principal sources for the study of modern intellectual life. Located in the Manuscript Division at the Library of Congress, they constitute a large and diverse collection reflecting a complex career. The papers contain correspondence, articles, lectures, speeches, book manuscripts, transcripts of Adolf Eichmann's trial proceedings, notes and printed matter pertaining to Arendt's writings and academic career. The entire collection has been digitized and will be available beginning this summer to researchers in reading rooms at the Library of Congress, the New School University in New York City and the Hannah Arendt Center at the University of Oldenburg in Germany. Parts of the collection are now available on the Library's American Memory Web site (**www.loc.gov**); the final release of the online collection will be this summer. The current preview of selections from Arendt's writings also includes an essay on Arendt's intellectual history, a chronology of her life and an EAD finding aid of the Arendt Papers. The digitization of the Hannah Arendt Papers is made possible through the generous support of the Andrew W. Mellon Foundation.*

Courtesy Hannah Arendt Trust

Hannah Arendt with her grandfather, Max Arendt

BY JEROME KOHN

To enter the world of Hannah Arendt (1906-1975) is to encounter the political and moral catastrophes of the 20th century. Her life spanned the convulsions of two world wars, revolutions and civil wars, and events worse than war in which human lives were uprooted and destroyed on a scale never seen before.

She lived through what she called "dark times," whose history reads like a tale of horrors in which everything taken for granted turns into its opposite. The sudden unreliability of her native land and the unanticipated peril of having been born a Jew were the conditions under which Arendt first thought politically, a task for which she was neither inclined by nature nor prepared by education.

Insecurity and vulnerability are the general conditions, as she came to realize, in which an urgently experienced need to think is political, though not, to be sure, in a conventional sense. For the traditional view of politics, which may be summarized as the perceived usefulness of government in securing the people's private interests, is in times of crisis precisely what has failed. In her determination to think through the darkness of the 20th century, Arendt discerned a radically different meaning of politics, whose source was the original clearing, in the midst of a plurality of human beings living, speaking and interacting with one another, of a public space that was brought into existence not for utility but for the sake of human freedom.

Courtesy Hannah Arendt Trust

Hannah Arendt at the University of Chicago, ca. 1965.

There is abundant evidence that Arendt's understanding of what it means to think politically has struck a responsive chord in the contemporary world. In recent years, increasing numbers of people have turned to her as a guide they trust in their need to understand for themselves and realize in their own lives the courage it takes to be free. The earliest of Arendt's writings in the collection dates from 1925, when she was 19, and the latest from 1975, the year she died. By far the greater part of them comes from the period after her emigration to the United States, in 1941, as World War II raged in Europe.

Born in 1906 into a well-established, nonreligious German Jewish family, Hannah Arendt was raised in Königsberg, the ancient capital of East Prussia. At the end of World War II, that strategic port on the Baltic Sea was ceded to the Soviet Union, its name changed to Kaliningrad, after the Russian revolutionary M.I. Kalinin, and its German population dispersed. The fate of Königsberg, today an all but unrecognizable ruin, was sealed when it fell under the sway of not one but two totalitarian regimes, first Hitler's and then Stalin's.

Unlike the city of Königsberg, however, Arendt could and did move. As a

young Jew working for a Zionist organization, she was arrested, escaped and fled her homeland in 1933. By way of Prague and Geneva she made her way to Paris and from that moment on was in effect stateless, a woman without a country. She was to remain so for 18 years. She knew from her own experience how "the infinitely complex red-tape existence of stateless persons," as she wrote to Karl Jaspers in 1946, fetters free movement, and from that experience came her insight that the denial of the right to citizenship, prior to any specific rights of citizenship, is integral to the rise of totalitarianism.

Arendt believed that the right to citizenship, the right of a plurality of people "to act together concerning things that are of equal concern to each," is not only denied by totalitarianism, as it is by every despotism, but stands opposed to the principle that guides the acts of destruction that characterize totalitarian systems. That principle is an ideology explaining the entire course of human affairs by determining every historical event and all past, present and future deeds as functions of a universal process. Looking deeper into the phenomenon of totalitarianism Arendt saw that the "idea," the content, of the ideology matters less than its "inherent logicality," which was discovered separately and prized by both Hitler and Stalin.

In broad outline, ideological logicality operates like a practical syllogism: From the premise of a supposed law of nature that certain races are unfit to live, it follows that those races must be eliminated, and from the premise of a supposed law of history that certain classes are on their way to extinction, it follows that those classes must be liquidated. Arendt's point is that the untruth of the ideological premises is without consequence: The premises will become self-evidently true in the factitious world created by the murderous acts that flow from them in logical consistency.

In their adherence to the logicality of two utterly distinct ideologies, one that originated on the far right and the other on the far left, Arendt found Nazism and Stalinism to be more or less equivalent totalitarian systems. If the ruined city of Königsberg could speak after having witnessed the terror, the killings by torture and starvation under the regimes of both Hitler and Stalin, it is doubtful that it would point out significant differences between those regimes. To focus on the different content of racist and communist ideologies only blurs what Arendt at first thought of as the "absolute" and "radical" evil they both brought into the world. Her emphasis on the logical deduction of acts from ideological premises, moreover, is linked to her later understanding of evil, stemming from the trial of Adolf Eichmann, as "banal," "rootless," and "thought-defying." The logicality of totalitarian movements accounts for their appeal to the atomized and depoliticized masses of mankind, without whose support those movements could not have generated their immense power. Thus Hitler's "ice-cold reasoning" and Stalin's "merciless dialectics" contribute to

"Affidavit of Identity in Lieu of Passport," in which Arendt wrote, "I wish to use this document in lieu of a passport which I, a stateless person, cannot obtain at present."

Courtesy Hannah Arendt Trust

Arendt, ca. 1928

Arendt's uncertainty as to whether any other totalitarian regimes have existed—perhaps in Mao's China, but not in the despotisms of single-party or military dictatorships (see *The Origins of Totalitarianism,* "Introduction," third edition, 1966).

In 1941, after France fell to the Nazis, Arendt escaped from an internment camp in unoccupied Vichy, first to Spain, then to Lisbon and finally to New York with little money and practically no English-language skills, once again a refugee from totalitarian persecution. But in America she found more than refuge. Within a year and consistently thereafter she published articles of a political nature, in a new and at first only half-mastered language, unlike anything she had written before leaving Germany. Only 10 years later, after assiduous work, she published *The Origins of Totalitarianism,* her first major book and a tremendously complicated one. That it was first conceived as a study of imperialism suggests that when Arendt started it she saw Nazism and Bolshevism as a radical development of the 19th century European phenomenon of colonization and as what she then called "full-fledged imperialism."

The book, however, grew and shifted ground as it was written, and in its final form totalitarianism appeared as an entirely new form of government, one that had no historical precedent, not even in the harshest of despotisms. The book also underwent major revisions in subsequent editions. Its original conclusion was replaced by an

Courtesy Hannah Arendt Trust

Courtesy Hannah Arendt Trust

Karl Jaspers, 1961; Walter Benjamin, undated

essay written in 1953, "Ideology and Terror: A Novel Form of Government." An epilogue on the Hungarian Revolution was added in 1958 and later deleted, and substantial new prefaces were written in 1966 and 1967.

Although shortly after its publication *The Origins of Totalitarianism* was hailed as a justification of the Cold War, that was not Arendt's intention. By that time the Cold War was being fought against the Soviet Union and its satellites and not against totalitarianism, which, according to Arendt, had ended in the Soviet Union, or at least had begun to end, with Stalin's death in 1953. Furthermore, the Cold War obscured the fact that the historical elements that had coalesced in totalitarian movements remained intact throughout the world and by no means only behind the Iron Curtain.

Arendt's portrait appeared on the cover of *The Saturday Review of Literature,* a popular American literary magazine of the day. Her fame, which at times approached notoriety, increased with her subsequent publications and has continued to grow posthumously. Today her place among a handful of profoundly original, influential and controversial political thinkers of the 20th century is secure. In 1951, the same year that *The Origins of Totalitarianism* was published, Arendt became an American citizen, formally marking a new beginning in her life.

This new beginning in America and its political orientation, while constituting a break with the *tradition* of Western thought, has been misunderstood as a break with the past itself. Arendt made a decisive distinction between a fragmented past that can be retrieved to give depth to the present and the continuity of a past handed down from generation to generation (*tradition*) across many centuries. She did not deconstruct the past but dismantled its traditional structure as a uniform stream or unbroken thread that leads progressively from the past to the present and from the present into the future. She was convinced that the advent of totalitarianism in the 20th century had irreparably ruptured the continuity of history and that the complacency of the idea of historical progress is deleterious to political life.

Arendt saw the present as a "gap between past and future" in which every individual's active recollection and deliberately selective retrieval of the "no longer" fosters responsibility for the "not yet." While the ability to respond to the past does not determine the future, it does throw light on it. In her seminars, which always had a historical dimension and which she conducted as if they were miniature public spaces, she urged her students to participate: "Insert yourself," she would say, "and make the world a little better."

Arendt never forgot her foundation in the German language and in German philosophy, particularly in the thought of Immanuel Kant. She was only 14 when she first read Kant, who in the 18th century had also lived in Königsberg and, despite serious controversy with the Prussian autocracy over his teaching of religion, never experienced a need to leave it. The differences in the external circumstances of their lives notwithstanding, Arendt's appreciation of Kant deepened as she grew older. She increasingly came to esteem the subtlety of his philosophically radical distinctions, the role of imagination in his critical philosophy, his equanimity in destroying the shibboleths of metaphysics, and his recognition of human freedom as spontaneity. To her he was more than the philosopher who reconfigured the European tradition by discovering the conditions prior to experience that make experience possible in our knowledge of the world, in our moral conduct and in our capacity to judge the beautiful and sublime. He was *present* to her—she used to say she sensed him looking over her shoulder as she wrote—as the last and greatest champion of humanity and dignity.

To plumb the depths of her fundamental concept of plurality as the essential condition of political life requires some familiarity with her unorthodox approach to Kant. In Kant's late work on aesthetics Arendt discovered the political significance of common sense, the world-orienting sense that both unites what appears to the private senses and fits what is thus united into a common world. That discovery was crucial, for the agreement of common sense realizes a world that lies between human beings, keeping them distinct and relating them, a shared world in which they can appear and be recognized as unique beings. In the last analysis, recognition of human uniqueness is the same thing as equality in freedom, which for Arendt is the *raison d'être* of political life. Kant not only revealed to Arendt a way of seeing the crisis of the 20th century, i.e., the refusal of totalitarian regimes to share the world with entire races and classes of human beings and, before that, the superfluity of the world-alienated masses who supported those regimes, but also pointed a way to go beyond that crisis by accepting the challenge of restoring a common world.

The humanistic education to which Arendt was naturally drawn and received at the universities of Marburg and Heidelberg also deepened throughout her life. She studied philosophy, ancient Greek literature (poetry and history as well as philosophy) and Christian theology because she loved wisdom and tragic beauty and was puzzled less by the existence than the exactions of a transcendent God of love. The teachers who exerted the greatest influence on her were Martin Heidegger and Karl Jaspers, whose "existential" philosophies were considered revolutionary by their peers and by themselves. With Heidegger and Jaspers, Arendt studied the tradition of philosophic thought from the vantage point of its self-conscious conclusion, and with them both she developed lifelong personal and intellectual relationships, equally meaningful but different in kind.

Heidegger awakened in Arendt a passion for thinking, and that awakening, sometimes acknowledged and sometimes not, pervades her work. With him she experienced the awe-

struck wonder of pure existence that begins the activity of thinking. What Heidegger called the "facticity" (*Faktizität*) and "thrownness" (*Geworfenheit*) of human being, the "naked *that* it is," not how or what or where it is, at one time led Arendt to think that a new political philosophy might be developed from the shock of "speechless horror," akin to "speechless wonder," at the crimes of totalitarianism. She thought then that Heidegger indicated a way to "directly grasp the realm of human affairs and human deeds," which no philosopher had ever done. She gave up that idea, or at least altered it beyond recognition, because of what she also learned from Heidegger: Philosophical thinking is "out of order" in the everyday world of common sense from which the thinker, the thinking ego, withdraws.

Although habituated to the activity of thinking, Arendt was haunted by this withdrawal. In the end she turned away from philosophy because she did not believe its truths were relevant to the realm of human affairs. Not the truth but the ever changing meanings of the phenomena of the actual world were the "products" of thinking that increasingly concerned her. A philosopher such as Heidegger may dwell in a "land of thought," withdrawn from the world, but a political thinker like Arendt returns to the world where every nonanalytical truth becomes a meaning, in her case an often controversial meaning, an opinion among the opinions of others.

Karl Jaspers introduced Arendt to a trans-historical, public realm of reason where it was possible to exist in the present and think in living communication with thinkers of the past, which is one important way that she retrieved the past. From Kant via Jaspers she derived her notion of an autonomous faculty of judgment, and through active, public participation in the realm of reason she developed her own formidable power of judgment. If anything did, it was her exercise of that faculty that eventually reconciled her to what she once referred to as "this none too beautiful world of ours." That remark, made in 1944 at the height of the war against Hitler, is tempered by her belief that "all sorrows can be borne" if, like the chorus in a Greek tragedy, their witness sufficiently distances himself from them, fits them into a story and tells and retells that story. Dramas are made to be repeated, stories to be recounted and retold, in order to keep their meaning alive. Although she did not write fiction, Arendt believed that stories and not the methods of social, political and historical science capture the contingency of human events; and like all great storytellers she realized that the meaning of a story can never be entirely abstracted from it.

Courtesy Hannah Arendt Trust

Arendt and Heinrich Blücher, ca. 1950

What she said in 1944 also differs markedly in mood from what she wrote almost 30 years later, toward the end of her life, about our natural fitness to perceive the diversity and the beauty of the world's appearances. That too is ultimately a function of judgment, of its "disinterestedness" or disinclination to evaluate appearances according to the standard of their usefulness.

Arendt examined the intricacies of St. Augustine's concept of love in her dissertation written under Jaspers's direction, an extremely personal work composed in the dense style typical of German scholarship of the period. Although her dissertation bears no indication of any interest in contemporary politics, a decidedly nontraditional Augustine, less Christian than Roman, would later play a vital role in her rediscovery of the prephilosophical, political conception of action. In his *De Civitate Dei,* Arendt found the perfect representation of her view of human beings as beginnings: *Initium ut esset homo creatus est* ("that a beginning be made man was created") not only concludes *The Origins of Totalitarianism* but resonates as a leitmotif throughout her work. Nor is any political concern explicit in her second, ambiguously subjective, book, published in 1958, on Rahel Varnhagen, in which she dealt historically and critically with the question of Jewish social assimilation, in this case the vicissitudes of the life that an extraordinarily intelligent German Jew elected to live at the end of the 18th and beginning of the 19th centuries. Arendt wrote most of the book while still in Germany (the first draft was completed in 1933) and completed it during the Paris years at the urging of Walter Benjamin and Heinrich Blücher—"rather grumpily," presumably because its subject had become "remote" to her. By that time Arendt, as a Jew, had endured a rude political awakening, and the failure of Rahel Varnhagen to establish "a social life outside of official society" would take on a far darker aspect in *The Origins of Totalitarianism.*

Arendt met Heinrich Blücher in 1936 in Paris, where he was a non-Jewish political exile, and married him there in 1940. Under his influence, her mind was opened not just to Jewish politics but to the political as such. At the end of World War I, in 1918, Arendt was only 12 years old, but Blücher, seven years her senior, had fought in that war, experienced its devastation and at its conclusion became an active leftist participant in the riots, strikes and street battles that led to the establishment of the German Republic. A member of the Berlin working class who had a limited formal education, Blücher was politically savvy and aware, as Arendt could hardly have been at that time, of the fundamental changes taking place in those postwar political upheavals. Blücher revealed to Arendt a realm of political reality at the core of the actual world, a realm capable of generating human freedom and, when corrupted, human bondage. Although Arendt consistently avoided situating herself on the left, right or center of the political spectrum, Blücher became her political conscience, not only when she wrote *The Origins of Totalitarianism,* which she dedicated to him, but throughout their life together.

The intellectually and spiritually rarefied world of Hannah Arendt's youth was to be shattered by the rise of Nazism in Germany. It is not possible to grasp Arendt's meaning when she writes of the newness of totalitarianism without realizing that not only her

own world but the greater German world of which hers was a part—the world of inherited religious beliefs and moral and legal standards thought to be eternal—would be swept away. It must have been as difficult for her as it is for us to comprehend totalitarianism as neither necessary nor entirely accidental, as something brought forth by human beings of her own country and her own generation right in the heart of European civilization and not as some monstrous thing that attacked it from the outside. It must have been difficult for her to write about what she wanted to destroy rather than preserve. And it must have been difficult for her to think about the evil of totalitarianism, since, as she eventually came to see, that evil defies thought.

But Arendt did think, write and try to understand what for her was the real turning point of the 20th century. As she put it in the preface to the first edition of *The Origins of Totalitarianism*, "The subterranean stream of Western history has finally come to the surface and usurped the dignity of our tradition. This is the reality in which we live." As her thought expanded beyond the framework of that work, her concern with the entire range of phenomena she associated with totalitarianism grew broader and deeper.

Among the most valuable and interesting features of the Arendt Papers at the Library of Congress is the presentation of her lecture notes and manuscripts, including those ostensibly dealing with Karl Marx but which in fact reach back to the beginnings of political philosophy. These documents furnish indisputable evidence that Arendt's effort to understand totalitarianism continued in the early 1950s. Other documents make clear that her search for understanding continued beyond that period and underlies much of what she wrote in *The Human Condition* and *On Revolution*—which, when read apart from the archival material in her papers, have frequently been seen as distinct from that search. Indeed, it can now be said that

Courtesy Hannah Arendt Trust

Arendt in 1975

Arendt's effort to understand totalitarianism continued to the end of her life. Her work on the faculty of judgment, just begun at the time of her sudden death, was to have dealt with the way individuals bereft of moral rules and legal strictures can recognize evil and stand up and say no to it. ◆

Mr. Kohn is director of the Hannah Arendt Center at the New School University in New York City.

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facilitate the flow of information.

• Olga Leonidovna Kuznetsova, chief of the Publishing Department at the St. Petersburg State Library for the Blind, the largest such library in the northwestern region of Russia. The library serves some 11,000 readers with collections of 400,000 volumes in recorded, large-print and braille formats. The institution also conducts research in the field of specialized library services and is expanding its automated systems of cataloging and communication.

• Vladimira Sykorova, consultant at the Library and Printing House for the Blind in Prague, capital of the Czech Republic. The Library and Printing House's annual production includes at least 50 textbooks and music scores in braille and 100 recorded books. These items are loaned free of charge to about 7,100 registered patrons, most of whom are in Prague.

• Daniela Tóthová, librarian at the University Library in Bratislava, capital of the Slovak Republic. As the national library and leading academic library in the country, the University Library is expanding its services to blind and physically handicapped patrons by organizing seminars on ways to improve access to information for all citizens in this new democracy. The library is also exploring ways to improve interlibrary loan practices and to expand its collections of large-print publications.

For further information contact: Robert E. Fistick, Head, Publications and Media Section, National Library Service for the Blind and Physically Handicapped, Library of Congress, Washington, DC 20542; telephone (202) 707-9279; fax: (202) 707-0712; e-mail: rfis@loc.gov. ◆

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Despite their differences on the issues, Rep. Johnson anticipates an amicable working relationship with President Bush and Vice President Cheney, both Texas natives. "They know me and they know my issues." The president acknowledged this at a recent meeting with the Congressional Black Caucus when he jokingly said to Rep. Johnson, "I know you real well."

If it was a personality contest, Rep. Johnson said she might well have voted for George Bush. "But it's not about personality or party, it's about the issues," she said. Rep. Johnson's belief is echoed in the Congressional Black Caucus's theme, coined by former caucus chairman William Clay, "no permanent friends, no permanent enemies, just permanent issues."

"My issues will be the same as they have always been. They are access to educational opportunities for poor children, equal resources for inner-city schools and tax cuts that will also benefit the working class of this nation." In stressing the importance of education, she said, "We have gone from being concerned with reading, writing and graduating to making sure that we are digitally included. The bottom line is being educationally included."

Ms. Johnson's current status as a "triple minority" (black, female and Democrat) has only increased her resolve. "I cannot lose courage just as you cannot. We must continue to open doors, write our history and intertwine ourselves with this society because this is our nation." ◆

Ms. McCullers is on detail in the Public Affairs Office.

Moving Toward a Safer Library

Compliance Office Issues Fire Safety Report

BY GAIL FINEBERG

A yearlong fire-safety investigation of the Library's three Capitol Hill buildings found "inadequate or ineffective fire barriers to retard the spread of fire and smoke, inadequate exit signs, deficient smoke detection and emergency lighting, inadequate sprinkler coverage and dangerous storage of flammable and toxic materials."

U.S. Office of Compliance inspectors also found "a regrettable consistency in the lack of proper testing and maintenance of major electrical systems and of fire safety systems, such as fire alarms, smoke detectors, sprinklers, suppression systems and emergency generators."

These and more detailed findings are contained in a public report issued Jan. 25 by the Office of General Counsel, Office of Compliance, which began inspections in the Adams Building about one year ago, on Jan. 12, continued during the summer in the Jefferson Building and finished this winter in the Madison Building.

The Office of Compliance inspection team, including Thomas Seymour, an independent fire protection engineer with a national reputation for his expertise in fire safety, assessed compliance with Occupational Safety and Health Act (OSHA) standards for a hazard-free workplace and with National Fire Protection Association (NFPA) standards for protection against fire hazards.

Said the Library's safety officer, Robert S. Browne: "The Library of Congress wholeheartedly endorses this initiative and is committed to achieving the highest level of safety possible. The Library of Congress commends the Office of Compliance on the thorough and comprehensive report on building fire safety issues and the professional manner in which this investigation was conducted."

The Architect of the Capitol (AOC) maintains Library buildings and is responsible for most fire safety systems and devices. Library Police are responsible for monitoring the fire alarm system, staffing fire alarm control centers and responding to fires and other emergencies. Library managers and staffers are responsible for following appropriate fire safety practices.

Frank Tiscione, who seven months ago became the AOC supervising engineer at the Library, said, "Our goal is to make sure these buildings are safe."

Mr. Tiscione said 80 percent of the problems identified in the Office of Compliance report can be corrected with current AOC funding and staff, within 1.5 to 2 years. "It is our intent to respond to all findings as quickly as possible," he said, adding that a task team of some 10 AOC staffers is already at work to abate hazards.

However, he said, the other 20 percent of the corrective work is structural and will take longer to fund through the congressional budget cycle.

Mr. Tiscione said studies completed this coming summer with special FY 2000 funds should provide construction cost estimates, but it could take another four years to obtain appropriated funds and complete the work, which will involve changes to historic buildings.

Both Mr. Browne and Mr. Tiscione noted that the inspection was a cooperative undertaking of their agencies with the Office of Compliance.

Mr. Browne said the Library is responsible for about 25 percent of the problems noted. "Of all the issues out there, one in four is ours," he said. "We've gone through the confidential report [an inventory of hazards to be abated] item by item and identified who is responsible for each one."

Mr. Browne said the Library is responsible for fire-safety training and education "to change habits" and regular audits to ensure that fire doors are not blocked; all pathways to safety are clear of any obstruction (trash, pallets, furnishings); books and other stored materials are not blocking sprinkler heads; chemicals are stored properly; telephones are working in remote stacks; and signs are adequate. Library Police are being trained to operate new fire command center software, he said, and they need training to operate fire extinguishers.

"We are formulating a plan to address the report. We are answerable to the Office of Compliance," Mr. Browne said.

The Library is not the only Capitol Hill agency subject to safety inspections, and its safety hazards are similar to those found recently in congressional office buildings and the Capitol.

For nearly all of their histories, these buildings had been exempt from safety regulations, fire codes and local or state fire inspectors' audits. In passing the Congressional Accountability Act of 1995, Congress made its facilities and employees subject to the same safety laws that applied outside the legislative branch. This law, from which the Office of Compliance draws its regulatory authority, required "employing offices to comply with Occupational Safety and Health Act standards and maintain workplaces that are free of recognized hazards likely to cause death or serious physical harm," according to the report. In 1997 other provisions of the 1995 Congressional Accountability Act applied fire safety standards to congressional buildings, including the Library.

The compliance office report noted that some Library safety hazards identified during inspections were corrected promptly, and work orders were written to correct others. The Office of Compliance acknowledged it may take "months" to fix the problems, which are itemized in a confidential report of more than 200 pages. "Finally, there are a number of serious fire hazards remaining that will require additional funds or institutional changes to remedy," the report said.

Gary Green, general counsel in the Office of Compliance, said hazard abatement citations "are under review" by his office; he could not say how many citations there will be or when they will be issued.

The Architect of the Capitol and Library of Congress will report their progress to the Office of Compliance every three months. ◆

Ms. Fineberg is editor of The Gazette, *the Library's staff newsletter.*

News from the Center for the Book

State Center Update

State Center Renewals

The mission of the national Center for the Book is to stimulate public interest in books, reading and libraries. To extend this mission to the state and local level, the national center has authorized affiliated centers in 41 states and the District of Columbia. Florida, approved in 1984, was the first state center. Arkansas, the District of Columbia, Pennsylvania, Mississippi and West Virginia were approved in 2000. Most of the state centers are located in state libraries or large public library systems, but five (Maine, Minnesota, Montana, Nevada, Tennessee) are in state humanities councils. Affiliations are for three-year periods, and state centers must formally apply for each three-year renewal. Renewal applications describe past accomplishments and future events and projects, including plans for funding. During 2000, the national Center for the Book approved applications from all nine affiliated state centers due for renewal. The renewed state center affiliates and their founding dates are: Colorado (1988), Connecticut (1997), Georgia (1998), Idaho (1994), Illinois (1995), Louisiana (1995), Maine (1998), Nevada (1998) and Vermont (1994). For further information about the state center affiliates program and links to the affiliates, visit the Center for the Book's Web site at **www.loc.gov/cfbook**.

California Center for the Book

California Emphasizes Statewide Activities

The newly revitalized California Center for the Book marked its first anniversary in January 2001. Librarian of Congress James H. Billington inaugurated the new center on Jan. 21 in a ceremony at UCLA's Royce Hall (see *Information Bulletin*, April 2000). The event officially recognized the restructuring of the center, which now comprises 12 partner public and academic libraries from Shasta County to San Diego, and the move of the center's headquarters from the California State Library to UCLA's Graduate School of Education and Information Studies. Sid Berger, previously the head of Special Collections at the University of California-Riverside, is the center's director. The California Center for the Book is funded for three years by the California State Library.

In the inaugural issue of *CrackerBarrel*, the center's newsletter, Mr. Berger described the center's aims as bringing "literacy, enlightenment and the enjoyment of reading to all Californians." In a California Center for the Book "Update" published in the January 2001 issue of *California Libraries*, Assistant Director Natalie Cole outlined the wide variety of programs that the center and its partners had sponsored throughout the state and the center's intention "to serve as a statewide clearinghouse and resource for the dissemination of successful ideas and programming initiatives.

Colorado Moves into Its Newly Restored Home

Last year, the Colorado Center for the Book completed a $250,000 renovation of its headquarters in Denver, a 110-year-old literary landmark that was the home of the late poet laureate of Colorado, Thomas Hornsby Ferril. In June the center co-hosted with the *New York Review of Books* a Denver event during the annual conference of the American Association of University Presses. Other continuing Colorado Center for the Book projects include: "Authors in the Classroom," "Letters About Literature," "Colorado Summer Reading Program," the annual Colorado Book Awards and the annual Rocky Mountain Book Festival. The center is a 501(c)3 organization.

Colorado Center for the Book

LOUISIANA CENTER FOR THE BOOK

Louisiana Promotes Writers and Jazz

The Louisiana Center for the Book, a statewide project of the State Library of Louisiana, has grown steadily since it was established in 1995. Its projects in 2000 included the inauguration of Louisiana Writers Month and the Louisiana Writer Award; spearheading the effort to establish the Louisiana Writers Network, being developed with the Louisiana Division of the Arts; co-development and sponsorship of the first Louisiana Young Readers' Choice Award; presentation of "Jazz with Ken Burns and Friends," a public program featuring filmmaker and author Ken Burns and clarinetist Alvin Batiste; and, in conjunction with the PBS broadcast of Burns's history of jazz in America, development of a statewide, traveling exhibition of the jazz portraits of Herman Leonard.

Maine Receives Major NEH Grant

The Maine Center for the Book, a division of the Maine Humanities Council, reaches statewide through nine programs and a variety of projects. The center was greatly strengthened in 2000 through a major challenge grant to the council from the National Endowment for the Humanities. The center's major programs include: "Born to Read," a family literacy project that encourages adults to read to babies and young children; "New Books, New Readers," reading and discussion programs for adults who are new or infrequent readers; and "Let's Talk About It," reading and discussion programs in libraries and other community settings. Through nearly 700 group programs throughout the state, its programs reached more than 10,000 individuals in more than 100 cities and towns last year.

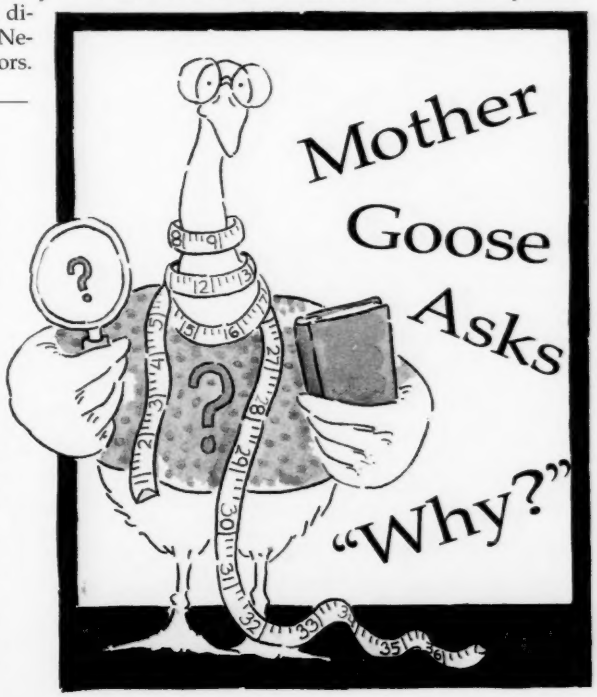
Nevada Center for the Book Has a New Home

The Nevada Humanities Committee is the new host organization for the Nevada Center for the Book. "We're delighted to welcome the Nevada Center for the Book to the Nevada Humanities Committee," said Judith Winzeler, the committee's executive director. "We are a statewide organization that brings scholars and the public together to exchange ideas, stories and images that help us make sense of our lives and to think more critically about our world. The activities of the Nevada Center for the Book will help us focus on the importance of books, reading and libraries in Nevada and throughout the American West."

"I'm pleased with this new partnership," said Center for the Book Director John Y. Cole. "In most states, the state book centers and humanities committees work closely together. The formal merging of the two in Nevada will strengthen current projects and create new opportunities and audiences throughout the state."

The Nevada Center for the Book was established in 1998 as a program of the Nevada State Library and Archives. Several of the center's projects, including the River of Words student poetry and art contest, will be continued and its association with the Great Basin Book Festival, a project of the Nevada Humanities Committee, will be strengthened.

One new project is a book of essays in the committee's Halcyon book series on print cultures in the American West. Also being explored is the feasibility of a Web site that could function both as a literary calendar and a directory of Nevada authors.



Vermont Loves Mother Goose

Since 1995 the Vermont Center for the Book has: given more than 115,000 books to more than 18,000 families; engaged more than 62,000 schoolchildren in its Red Clover Children's Choice Picture Book Award project; provided more than 2,800 educators with workshops on books, reading and discussion; and brought more than 40,000 book-lovers together to discuss books.

The center's signature Mother Goose programs—Beginning with Mother Goose, Growing with Mother Goose, Mother Goose Asks "Why?," You Can Count On Mother Goose—provide books and educational activities for children and their families. Mother Goose Asks "Why?," a family science and literature project, has reached more than 10,000 families in 16 states.

Fourteen states will participate in the new You Can Count on Mother Goose program, which gives parents a second (and enjoyable) look at ways to make mathematics part of the family's everyday experiences. Both Mother Goose Asks "Why?" and You Can Count on Mother Goose are funded by the National Science Foundation. ◆

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